

9357

A
DISCOURSE

UPON THE

Intermediate State.

SHEWING,

That all Righteous Souls, or True Believers, are immediately, upon putting off their Bodies, with Christ in Joy and Felicity. *See Both.*

And on the other hand,

That the *Sadducean* and Uncharitable Doctrine of the Souls of all Men dying or perishing with their Bodies is inconsistent with all Religion, both Natural and Revealed; and tends as much to the Destruction of Souls as most Errors the Grand Deceiver ever instilled into the Hearts of Men, and that no Man can propagate it, unless blinded and ruled by Satan.

*To Day shalt thou be with me in Paradise, Luke xxiii. 43.
Blessed are the Dead which die in the Lord, Rev. xiv. 13.
God hath given to us eternal Life, and this Life is in his Son.
He that hath the Son, hath Life, and he that hath not the Son
of God, hath not Life, 1 John v. 11, 12.*

L O N D O N:

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S Members or Children of the first *Adam*, we are all conceived and born in Sin through his Disobedience to God in eating the forbidden Fruit, and thereby are liable to Death and an eternal Separation from God, the Fountain of Life and Goodness; but immediately, upon the Fall of the first *Adam*, it pleased God so far to pity our Misery, as to give us his Son, the second *Adam*, and in him to make a second or new Covenant for Man with *Adam*, in the following Words: *The Seed of the Woman shall bruise the Serpent's Head*, Gen. iii. 15. Here Christ is promised as a Saviour to all that truly believe in him; a Saviour to all his faithful and obedient Servants; first by saving them from the spiritual Death and Ruin of their Souls by Sin; and secondly, by delivering their dead Bodies at the Last Day from the Power of Death and Corruption, and changing them into glorious, spiritual, and incorruptible Bodies; so that in the Salvation of righteous Men by Christ there are two Things; First, An everlasting Deliverance of their Souls from the Government of Sin and the Devil at the End of their spiritual Warfare, and taking them to himself, as Members of his mystical Body, to be Partakers of his Glory:

And, Secondly, After that, a Deliverance of their Bodies from
 * Death and Corruption at the Last Day.

And it cannot be otherwise, because tho' Death separates the Body from the Soul, yet it cannot † separate the Soul from Christ, and therefore it must be happy with him after Death; and agreeable to the Belief of this Doctrine, the Church of *England*, in her Office for the Funeral of the Dead, justly declares, that the Spirits of them that depart hence in the Lord live with God, and that the Souls of the Faithful, after they are delivered from the Burden of the Flesh, are with God in Joy and Felicity, *i. e.* they are with Christ, as redeemed and living Members of him, and consequently Partakers of his Glory.

Obj. Some Persons, in opposition to this Doctrine, perhaps may affirm, that upon Man's Fall God reassumed the rational Life and conscious Being he had given him, and so at Death, the whole Man (or Soul and Body) die together.

Ans. This Objection is not only contrary (as will afterwards appear) to the whole Scripture, but is contrary to the common Sense of Mankind; because if God had reassumed the Life or conscious Nature from *Adam*, he could not have made a new Covenant with him, nor could Man, without a conscious Nature, or a Mind capable of discerning a Difference betwixt Moral Good and Evil, be more accountable for his Actions than Brutes are; which brings me to set before you the important Doctrine, *viz.* That the Souls of the Righteous at Death are in Joy and Felicity. And in order to set this Truth in a clear Light, I will first lay before you the Scripture Account of the Beginning and Nature of Man.

Secondly, I'll proceed to lay before you several Texts of Scripture to prove the Doctrine, *viz.* that the Souls of the Righteous, so soon as they are delivered from the Burden of the Flesh, are with Christ in Joy and Felicity.

* *Note*, Souls of the Righteous are sanctified and renewed before Death, but their Bodies are not raised, renewed, and glorified, 'till the Last Day.

† *Note*, It is impossible for a Mind separated from its Body, and united to Christ, (the Fountain of Life) to die.

Thirdly,

Thirdly, I'll shew that the *Sadducean* and uncharitable Doctrine of righteous Souls dying with the Bodies is inconsistent with the Christian Religion, and tends as much to the Destruction of Souls as most Errors the grand Deceiver ever instilled into the Heart of Man.

1st, I am then in the first Place to lay before you the Scripture Account of the Beginning and Nature of Man.

Now after God had created the Heaven and the Earth, and order'd the Waters to bring forth Fish, and made Fowls to fly above the Earth in the open Firmament of Heaven, and the Earth to bring forth the living Creature after his Kind, Cattle and creeping Things, and Beast of the Earth after his Kind, *Gen. i. 20, &c.* after this God said, Verse xxvi, *Let us make Man in our Image, after our Likeness, &c.* Accordingly, in the 2d Chapter of *Genesis*, Ver. 7, we find that God formed Man's Body of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, *i. e.* a rational, moral, and living Spirit, or Spirit of a living Nature, by the Means of which he became capable of conversing with God, and entering into Covenant with him, which, without a rational and accountable Spirit in him had been impossible; so that Man we see was made up of Flesh and Spirit, of Mind and Matter, a Compound of Angel and Brute; and agreeable to this Doctrine *Adam*, in his State of Innocency conversed with God, and had a delightful Enjoyment of him, 'till he disobeyed God in eating the forbidden Fruit, and so fell from his high and happy State of Innocency, and by his Fall brought Sin into his Soul and the Sentence of Death into his Body: But he had not * his rational Soul or conscious Nature taken from him, (as some groundlessly imagine) because in that Case Man had been incapable of receiving a new Covenant; whereas God made a new Covenant

* *Note*, Man, by Virtue of his rational and moral Soul, stands higher (in the Scale of Beings) above the Brutes, than Angels do above Man; because Man is capable of knowing, loving, and enjoying God and the Delights of Heaven, as the Angels themselves are, (though not in so high a Degree) but Brutes cannot taste intellectual, spiritual, and heavenly Pleasures; they are as far distant from them, as heavenly Creatures are from earthly.

of Grace and Mercy in Jesus Christ with *Adam* immediately upon the Fall; and by Virtue of the new Covenant it was that *Abel* died a Christian Martyr, or a true Believer in the Promise of a Saviour; and from a Belief in the same Promise it was that *Enoch* walked with God, and was translated; and from the same Faith that *Noah* became a Preacher of Righteousness, and that *Abraham*, *Isaac*, and *Jacob*, *Moses* and the Prophets, held a delightful Communion with God while in their Bodies, or in this World; all which plainly shew that the Soul or Mind of Man is a living Spirit, of a rational, moral Nature, or heavenly Extraction, capable of enjoying God and the Delights of Heaven as the Angels now do.

But since the Coming of Christ in the Flesh, and Life and Immortality is brought to Light by the Gospel, we there plainly see in Christ a Fountain of Grace open'd for the Pardon of Sin and a Deliverance from the Government of it, and for restoring all penitent Believers to the Favour of God, and of being happy with him immediately upon putting off their Veil of Flesh.

Agreeably thereto, Christ, before his Ascension, order'd his Apostles to go into all the World, and preach the Gospel to every Creature; and at the same Time declared, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* Mark xvi. 15, 16.

And in Compliance to this Command of our Lord, all his Ministers of the establish'd Church baptize their Disciples as Christ appointed, declaring in their Catechism, that all who are thus baptized, or born of Water and the Spirit, are thereby made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven, upon the Performance of their Baptismal Covenant.

My Business then is now to prove, from the holy Scriptures, that all true Believers, after they have gone through their probationary State well, die living Members of Christ, and in him are delivered from the Guilt and Power of their Sins, and so made righteous and * happy for ever.

* Note, A rational Soul or Spirit, in a State of Innocency, as naturally enjoys spiritual or heavenly Happiness, as a Man in Health enjoys bodily or earthly Pleasures.

First PROOF.

My first Proof I shall take from St. *John's* Writings, who tells us from Christ himself, *John* iii. 16, that God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life: And in the last Verse of the same Chapter he further saith, *He that believeth on the Son hath everlasting Life; and he that believeth not the Son shall not see Life, but the Wrath of God abideth on him.* And the same Doctrine is repeated in his first Epistle, Chap. v. Ver. 11, 12, where he plainly tells us, that God hath given us eternal Life; and this Life is in his Son. *He that hath the Son hath Life, and he that hath not the Son of God, hath not Life.*

The Doctrine contained in the foregoing Words is plainly this, viz. that all true Believers, who die living Members of Christ, have in him a Deliverance from all their Sins, and the Gift of eternal Life; and that all, on the other Hand, who have not the Son of God, have no spiritual Life in them, are not delivered from their Sins, but die in them, and so the Wrath of God abideth on them.

Observe, that the Life here mentioned, which true Believers have in Christ, is a Life of a spiritual Nature, belonging to the spiritual, rational, and believing Part of Man; a Life that begins in the Minds of true Believers during their Abode in the Body, or this World, is improved above Conception, when they put off their Bodies, and the Christian Warfare is over, and compleated at the Resurrection, when their Bodies of Flesh shall become spiritual and immortal.

The Life in Christ above-mention'd cannot be taken in any other Sense; because wicked Men (who can enjoy an animal Life as well as the righteous) can't enjoy this.

Nor can this Life in Christ be deferr'd 'till the Resurrection; because if a Man is not a living Member of Christ, at the Death of his Body, when the Time of his Probation is over, he never can, because there is no Purgatory or saving Work after this Life.

From all which it plainly follows, that all righteous Souls, so soon as they are delivered from the Burden of the Flesh, are with Christ their Head in Joy and Felicity.

Second

Second P R O O F.

My second Proof shall be from the Words of our Saviour's Answer to the *Sadducees*, who not only denied the Resurrection of the Body, but denied likewise the Existence of Angels and Spirits: I take it from a Sermon of one of the most pious and learned * Divines that ever adorned the Establish'd Church.

“ The Words, saith he, which Christ's Argument is grounded upon, occur in the 6th Verse of the 3d Chapter of *Exodus*: “ *I am the God of Abraham, and the God of Isaac, and the God of Jacob.* — *I am*, not, *I was*: God was then God of those three Patriarchs, the latest of which had been dead above 170 Years, still he continued to be their God. What could that mean? Is he a God of lifeless Clay, of mouldering Carcases, of Dust and Rottenness? No sure; besides with what Propriety of Speech could the Ashes of the Ground be called *Abraham*, or *Isaac*, or *Jacob*? These Names are the Names of Persons, not of senseless Earth, and Person always goes where the Intelligence goes; therefore *Abraham*, *Isaac*, and *Jacob* were still living and intelligent somewhere or other, when God declared he was still their God; that is to say, they were still alive as to their better Part, their Souls; he is not a God of the Dead, but of the Living: Therefore the Soul survives the Body: Therefore the *Sadducees*, who denied the separate Subsistence of Souls or Spirits were confuted at once, and that by a very clear and plain Text, produced even from the Books of *Moses*.

“ There is one Thing more I have to observe upon the † Text, namely, that some Persons have presumed to argue from the Words, *For all live to him*, that Souls do not actually live in a separate State, but only, that dead Men shall be recalled to Life, and that for the present they live only in God's Decree, and in a metaphorical Sense: But this is a forced Construction of very plain Words, without Reason or Foundation for it. *To live to God*, is a Phrase which is to be understood in opposition to living in the Flesh, or living unto the World; and it

* Dr. *Waterland's* Sermon, V. Vol. II.

† The Text is taken from *Luke* the 20th, Ver. 37, 38,

“ is of the same Import with what we meet with in *Ecclesiastes*,
 “ where it is said, *the Spirit shall return unto God who gave it*, *
 “ or with that of the Book of Wisdom, *The Souls of the*
 “ *Righteous are in the Hands of God*. † This is what is meant by
 “ living to God : They are under his Eye, and within his Pro-
 “ tection, in the visible World, after having taken their Farewel
 “ of this : In short, when they have done with the Life that
 “ now is, they yet remain, and are alive with God, enjoying
 “ his Presence, and rejoicing in his Favour and Protection.” —
 So far Dr. *Waterland*.

Allowing his Interpretation to be true, as I think all sincere
 unbiass'd Men must, then it necessarily follows, that all righteous
 Souls are, immediately upon the Death of their Bodies, with
 Christ (their Head) in Joy and Felicity.

THIRD P R O O F.

My third Proof of this comfortable and true Doctrine shall be
 taken from St. *Paul*, *Rom. viii. 6, 13, 14*, where he tells us,
 that to be carnally minded is Death ; but to be spiritually †
 minded is Life and Peace. Again, *if ye live after the Flesh, ye*
shall die ; but if ye through the Spirit do mortify the Deeds of the
Body, ye shall live. For as many as are led by the Spirit of God,
they are the Sons of God.

The Apostle, in the foregoing Verses, can't mean by Death,
 (here mentioned) bodily Death ; because spiritually-minded Men
 are as liable to bodily Death, as carnally-minded Men are ; and
 therefore the Apostle's Meaning must be, that carnally-minded
 Men are in a State of spiritual Death and Enmity against God ;
 and that spiritually-minded Men are Sons of God and in a State
 of spiritual Life ; and that if they go out of this World in that
 State, they will immediately enter upon that heavenly Life

* *Ecclesiastes* xvii. 7.

† *Wisdom* iii. 1.

† Note, If Man had not a Mind of a rational and moral Nature,
 of a distinct Nature from the Body, there could be no Distinction
 betwixt a carnal and a spiritual Mind in Man. But, 2^{dly}, carnally-
 minded Men discern no Pleasures above bodily and worldly Plea-
 sures : But spiritually-minded Men, who are risen with Christ, seek
 those Things which are above, and so set their Affections upon God
 and Things above, and not on Things below.

(mentioned by *St. Paul*) which is now hid with Christ in God. On this Account it was that *St. Paul* exhorts the *Colossians* to seek the Things above, where Christ sitteth at the Right Hand of God, and to set their Affections on them, in order to make them meet and fit (immediately upon Death) to enjoy those heavenly Delights, that God hath given to us in Christ his Son. This must be the Meaning here of *St. Paul*; because it can't be even supposed, that he would set the *Colossians* upon searching after heavenly Delights that could not be attained, as they never could, if the Souls (who were to enjoy them) died with their Bodies; because the Death of a Soul (after its probationary State in this World) implies an everlasting Separation from the Enjoyment of God and all the Delights of Heaven. If a Man does not work out his Salvation while he continues in this World, after Death it will be too late, when Night is come no Man can work.

The Truth of the Whole is set in a clear Light by *St. John*, in his First Epistle, Chap. v. Ver, 11, 12, where he tells us, that God hath given to us eternal Life, and this Life is in his Son: *He that hath the Son, hath Life. (i. e. this eternal Life begun in him) and he that hath not the Son, hath not Life, (i. e. no spiritual Life in him) but the Wrath of God abideth on him.* So that from both the Apostles it plainly appears, that all who go out of this World living Members of Christ (as true Believers do) must immediately be with him in Joy and Felicity; and as the Union betwixt Christ and his living Members is made by the Spirit of Life, it is an Union that all the Powers of Hell and Death cannot dissolve, and consequently it must remain for ever.

Fourth P R O O F.

My fourth Proof I shall take from the *Revelations*, Chap. xiv. Ver. 13. *Blessed are the Dead, which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.*

By the Dead here, which die in the Lord, are meant all that go out of the World true Believers, all that go out of this World living Members of Christ, or all that with *St. Paul* have fought a good Fight, finish'd their Course, and kept the Faith; all such

at

at Death are blessed ; all such at Death rest from their Labours, and their Works follow them.

First, They rest from their Labours, that is, their Christian Warfare is now finish'd or at an End for ever.

When Men are born of Water and of the Spirit, or made Members of Christ (the second *Adam*) by Baptism, they are at the same Time list'd under Christ's Banner, to fight against Sin, the World, and the Devil, and continue Christ's faithful Soldiers and Servants to their Lives End.

In this Warfare Men meet with various and great Trials from all these three Enemies : The Lusts of the Flesh war perpetually against their Souls ; the World by its Treasure lifts up some to Destruction, and the Want of it brings down others into Despair ; and the Devil (that great Adversary of Mankind) is *always* walking about, seeking whom he may devour and immerse into endless Torments. From this dangerous State, and all the strict Watchings and painful Labours necessarily attending it, the Righteous who die in the Lord are for ever freed. They rest from their Labours.

I now come to speak of the blessed State of righteous Souls after Death ; *their Works follow them*. Their Works of Faith and Holiness, their Works of Piety to God, and Charity to the Souls and Bodies of Men, attend them as Principals of heavenly Joy ; all the Works likewise of Regeneration, Sanctification, and Renovation by the Holy Spirit, appear in their Minds, enabling and beatifying them, and making them meet to partake of the Inheritance of the Saints in Light ; so that all righteous Souls at Death must be happy. They laid up (while upon Earth) Treasures in Heaven, and now enjoy them.

Fifth P R O O F.

Fear not them (saith Christ) *which kill the Body, but are not able to kill the Soul*, &c. Matt. x. 28. Here is plain Proof from God himself, that Soul and Body don't die together ; because though Man is able to kill the Body, yet we are here expressly told by Christ, that he is not able to kill the Soul, as he might be, if Soul and Body die together. See Dr. *Whitby's* Comment upon this Text.

Object. It hath been said that this Text only points out the Distinction between this and the next Life, when Soul and Body are united, and future Punishments commence.

Answ. This hath been said, but never proved ; and therefore where God saith one Thing and Man another, every wise Man will easily know which to believe.

SIXTH P R O O F.

And it came to pass that the Beggar died and was carried by Angels, &c. Luke xvi. 22, 23.

The plain Intent of this Parable was to let us know, that righteous Men, or the Children of God, (though in the lowest State of Poverty in this World) will at Death be with Christ in Joy and Felicity : And on the other hand, that wicked Men, or the Children of the Devil, (though rich and great in this World) will at Death be with him in Torment. This is so clearly the Meaning of the Parable, that I can't see how any upright Christian or Christians, without Guile, can deny it. No ! they must die either hardened Sinners, that have lost all Feeling of spiritual Things, or else in Despair.

SEVENTH P R O O F.

And they stoned Stephen calling upon God and saying, Lord Jesus receive my Spirit, Acts vii. 59.

Dr. *Whitby* upon this Place saith, “ It appears from hence “ that the Spirit of Man is a Substance, distinct and separate “ from the Body, and which dies not with it ; for St. *Stephen* “ prays not to the Lord Jesus to receive his Body, but only to “ receive his Spirit, now to be separated from it.”

This dying Prayer of St. *Stephen* seems to be taken from the dying Words of Christ, his Lord and Master, who immediately before he gave up the Ghost, said unto God, *Father, into thy Hands I commend my Spirit, Luke xxiii. 46.* This holy Martyr in like Manner, just before Death, calls upon his Redeemer (who then appeared to him) to receive his Spirit, or departing Soul ; and that his Prayers were heard, appears fully from his being able, in his last Moments, to pray for his Murderers.

Object.

Object. It hath been objected by one, who holds that the Soul and Body of Men die together, that the dying Request of St. Stephen was for Christ to receive his Life.

Answ. If Soul and Body die together, what Life could the Martyr have to be received? This seems to be directly contrary to the Objector's Principle; because though Man hath a rational Soul as well as a material Body, yet he hath no Life separate from both: So that I cannot understand what the Objector means by saying, the Martyr called upon Christ to receive his Life, and I am apt to think no one else does; and so I shall say no more 'till his Meaning is set in a clearer Light.

Eighth P R O O F.

Lord remember me (saith the penitent Thief) *when thou comest into thy Kingdom.*

And Jesus said unto him, *Verily I say unto thee, To-day shalt thou be with me in Paradise,* Luke xxiii. 43.

"The plain Meaning (saith a late Writer upon the *Intermediate State*) "of this gracious Answer from Christ, is neither "more nor less than this, that the penitent Thief should be with "him that very Day in * Paradise, or a happy State."

And the Word Paradise here mentioned by our Saviour, makes the Case so plain, that I am apt to fear that all who say this Penitent is not in a State of Happiness, will say the same of *Enoch* and *Elijah*, *Moses* and the Prophets; because allowing one, I can see no Reason for disallowing the other.

Object. Some have said that the Purport of our Saviour's Promise was this, *viz. To-day thou art certain of a Place with me in Heaven*; it is a Thing already done and determined.

Answ. This Objection is plainly inconsistent with the Words of our Saviour's Promise, and makes him say Words which he never spoke; for he did not say that the Thief was certain of a Place with him in Heaven after the Judgment, (that being the Meaning of the Objector) but he only said, *To day shalt thou be*

* *Note*, The Place of good Souls departed (saith Dr. Lucas) is called *Paradise*, or *Abraham's Bosom*; but that of those who are crowned at the Last Day, *the Kingdom of the Father*, &c. Sermon upon Luke xvi. 22, 23.

with me in Paradise, or a State of Happiness; so that this Objection must be groundless; because the Paradisiacal State that was promised to this dying Penitent is a temporary State, that ends before the State (this Objector makes) begins; for at the general Resurrection at the Last Day, when Mercy and Justice divide the World, and the Righteous are settled in the Kingdom of Heaven, and the Wicked sentenced to Hell; then Mankind are divided into two and only two, different, eternal, and unchangeable States, *viz.* Heaven and Hell, so that, unless we carelessly suffer the grand Deceiver to shut our Eyes, we cannot but see two different States for righteous Souls. The first is the *Intermediate State*, or State of Separation betwixt Soul and Body, called the State of Paradise; the other is after the Resurrection, when Soul and Body are united, and the End cometh, when Christ shall have delivered up the Kingdom to God, even the Father, 1 Cor. xv. 24. This blessed State is called the Kingdom of the Father.

Now Christ's Promise was in these Words, *viz.* *To day shalt thou be with me in Paradise*; so that the Benefit of the Promise was to take Place immediately upon Death; and therefore for the Objector to change both the Words and Meaning of our Saviour, must, I think, give him, upon a serious Examination, much Uneasiness. I wish it may open his Eyes, and bring him to a Sight of his Error before it is too late, that so at the parting with his Body he may be with Christ in Paradise.

Ninth P R O O F.

If ye believe not that I am He (saith Christ) ye shall die in your Sins, John viii. 24.

Christ, the Son of God, came into the World on purpose to destroy the Works of the Devil, and to deliver the Souls of Men from the Government and Guilt of Sin, to be happy with him at Death, and at the Resurrection to deliver their Bodies from the Power of the Grave; and accordingly St. *John* tells us, that as many as received him, (*viz.* Christ) to them gave he Power to become the Sons of God, *i. e.* a Right to the Inheritance of the Saints in Light. Hence St. *John* tells us, that he heard a Voice from Heaven, saying, *Blessed are the Dead that die in the Lord*, Rev. iv. 13. On

On the other hand, all who believe not in Christ, or receive not him as the only Saviour of Man, shall die in their Sins, *i. e.* under the Government of Sin and the Devil, and consequently at Death lift up their Eyes in Hell Torments.

Here we plainly see an unspeakable Difference betwixt the Righteous and Wicked at Death: The Righteous, or true Believers, are then with Christ their Head in Joy and Felicity; the Wicked and Impenitent with the Devil their Head in Torments.

The Truth of all that hath been said upon this Head, will appear from the different Effects made in the Minds of Men by the Government of Christ and his Word on one hand, and the Government of Sin and the Devil on the other: All that have their Minds filled with the heavenly Light and Purity of Christ's Spirit, become thereby meet to partake of spiritual Joys with Christ when loosed from their Bodies: On the contrary, all whose Minds are filled with diabolical Darkness and Sin, and afterwards die in their Sins, must be seized upon by the Devil, and be with him for ever.

To deny this and say, that the Souls of the Righteous and the Souls of the Wicked are in the same State of Non-perception after Death, is altogether as groundless, as saying there is no Difference betwixt the Minds of heavenly and hellish Angels, or with the *Sadducees*, that there are neither Angels nor Spirits, as will appear more fully under the next Head, — wherein I am to shew,

Thirdly, That the *Sadducean* and uncharitable Doctrine of righteous Souls dying with their Bodies, or being without all Perception when separated from their Bodies, is inconsistent with the Christian Religion, and tends as much to the Destruction of Souls as most Errors the grand Deceiver ever instill'd into the Hearts of Men.

Upon the Fall of the first *Adam*, Christ (the second *Adam*) was promised as a Redeemer of fallen Man, and accordingly he came into the World in due Time, and gave us his divine Laws of saving Truth and Holiness, and at last laid down his Life as an Attonement for the Sins of Men; and after his Resurrection and Ascension, he sent his Holy Spirit to guide his Disciples into
all

all Truth, and to fit and prepare their Souls to live with him in Joy and Felicity 'till the general Resurrection ; and then to raise their Bodies, glorified Bodies, that so their Souls and Bodies may be happy and glorious together for ever.

This Doctrine all the upright and faithful Members of the establish'd Church hold ; and in this Point the very Essence of the true and saving Religion of the Gospel consists, *viz.* in delivering the Soul of Man from the Government of Sin and the Devil, and bringing it under the Government of Christ and his holy Life-giving Spirit, by which Blessing the Mind becomes qualified for the Enjoyment of spiritual Happiness without its Body ; so that true Religion consists in raising the Soul from the Death of Sin unto the Life of Righteousness, and thereby preparing it to live with Christ in Joy and Felicity when separated from its Body. In this Point (as I said before) the very Substance of the Christian or Gospel Religion consists, and there can be no other ; because after Death there is no Regeneration, Sanctification, and Renewal of the Soul, no working out a Man's Salvation, nor any Purgatory to save a Man dead in his Sins ; because all must be judged according to the Works done by them in their Bodies before Death ; and not for Works done by others after their Death.

And therefore if Souls be not saved from their Sins, and so * happy with Christ when they leave this World, I don't see how they ever can. And on this Account, what Hopes of future Happiness such nominal Christians, as think Soul and Body die together, and are so spiritually blind as to discern no rational or moral Happiness the Soul is capable of enjoying without its Body ; what Happiness, I say, such nominal Christians can have at the Resurrection with Christ, who had none with him before, I cannot see ; and if they would consider seriously, and strictly enquire into the Grounds of their Hope, I believe they would find it nothing more than crafty Suggestions thrown into their Imaginations by the grand Deceiver, to keep them easy

* *Note*, It cannot be a true and saving Religion, unless it saves Men from their Sins, and restores them again to God's Favour, and a Participation of his Goodness ;

and secure in their spiritual Blindness, in order thereby the more easily to seize upon their Souls when parted by Death.

Object. But perhaps it may be said by some, that though the Soul dies with the Body, yet both will be brought to Life again at the Resurrection, and then the Man will be judged according to the Work done in his Body.

Ans. This Objection is groundless ; because as the Christian Warfare is begun at Baptism, and ends at Death, so the Foundation of future Happiness or Misery must be laid during that Time, and consequently all Men must be happy or miserable at Death, according as they have behaved well or ill in this Life. They who have followed Christ, must at Death be with him in Joy and Felicity : They, on the other hand, who have sunk into such a State of spiritual Blindness as to follow the Devil, must be with him in endless Torments ; because after Death and the probationary State, the Sinner and his Sins cannot be parted.

Besides, if the hellish Sins of wicked Souls, and the heavenly Graces of holy Souls, are for ever annihilated at Death, (as they must be if Soul and Body die together) then it will be impossible for the same Souls to rise again with their Bodies.

Secondly, The holy Angels, who went through their probationary State well, were confirmed in a State of endless Happiness ; on the other hand, the Angels who kept not their first Estate, but fell from it, are now (in their intermediate State, betwixt their Fall and Judgment) in Shame and Torment, and have been so above 5000 Years ; and as we have no Ground to think it will be otherwise with good and bad Men at Death, when the Time of their Probation is at an End for ever : So we may fairly conclude, that the Righteous, or true Followers of Christ, will be with him (at Death) in Happiness ; and that the Wicked (at Death) will be with the Devil in Torment ; and that all of them will continue in their different States 'till the Last Judgment, when righteous Souls, with their glorified Bodies, shall be settled in Heaven for ever, and the fallen Angels and wicked Men shall be finally sentenced to Hell, *where the Worm dieth not, and where the Fire never goeth out.*

Thirdly, It is impossible for the Souls of Men, who were born of Water and the Spirit, and departed out of this World living Members of Christ, to die: Sin and Death (when their Warfare is over) can have no more Dominion over them. Accordingly we read, that at Death the Dust (or Body) shall return to the Earth as it was, and the Spirit shall return to God who gave it, *Ecclesiastes* xii. 7. And in the same Book, *Eccles.* iii. 21. *Who knoweth the Spirit of Man that goeth upward, and the Spirit of the Beast that goeth downward to the Earth?*

— Bishop Patrick's Paraphrase upon this Text is as follows, *viz.* "As for the Spirit, that makes all the Difference between
" the Beasts and us, that is invisible; and where shall we find a
" Man, especially among those great Persons (spoken of before)
" who seriously considers it, and believes that the Souls of all
" Mankind go to God that gave them, Chap. xii. Ver. 7. to
" be judged by him, (Ver. 17 of this Chapter) whereas the
" Souls of Beasts perish with them: No! herein they differ
" nothing at all from Beasts, they having buried their Minds in
" brutish Pleasures, they have no more Sense of a future Life
" than they; but imagine that their Souls die together with
" their Bodies; so senselessly stupid are they." So far the Bishop.
— And as the Spirit, or rational Soul of every true Christian or Believer, is capable of seeking those Things that are above, where Christ sitteth at the Right Hand of God, and of setting its Affections upon them, and of growing in Grace and the Knowledge and Love of God, even in this World, then without doubt it must come into a much fuller Enjoyment of those Things, when separated from its Veil of Flesh, and appears a living Member of Christ in the World of Spirits.

I will give you the Words of a very eminent * Divine upon this Subject. In his Discourse upon Death, Cap. 1, Sect. 2, where he tells us, "That as soon as we step out of these Bodies,
" we step into the other World, which is not so properly another World (for there is the same Heaven and Earth still)
" as a new State of Life. To live in these Bodies, is to live in

* Dr. Sherlock, late Dean of St. Paul's

“ this World, to live out of them is to remove into the next ;
 “ for while our Souls are confined to these Bodies, and can
 “ look only through these material Casements, nothing but what
 “ is material can affect us ; nay, nothing but what is so gross,
 “ that it can reflect Light, and convey the Shapes and Colours
 “ of Things with it to the Eye ; so that though within this vi-
 “ sible World, there be a more glorious Scene of Things than
 “ what appears to us, we perceive nothing at all of it ; for this
 “ Veil of Flesh parts the visible and invisible World ; but when
 “ we put off these Bodies, there are new and surprizing Won-
 “ ders present themselves to our View ; when these material
 “ Spectacles are taken off, the Soul with its own naked Eye sees
 “ what was invisible before, and then we are in the other
 “ World, when we can see it and converse with it : Thus St.
 “ Paul tells us, that when we are at home in the Body, we are
 “ absent from the Lord ; but when we are absent from the Body,
 “ we are present with the Lord, 2 Cor. v. 6, 8.

“ What would we give now for the least Glimpse of the
 “ Glories of that invisible World, which the first Step we take
 “ out of these Bodies will present us with ? There are such
 “ Things as Eye hath not seen, nor Ear heard, neither hath it
 “ entered into the Heart of Man to conceive : Death opens our
 “ Eyes, enlarges our Prospect, presents us with a new and more
 “ glorious World, which we can never see while we are shut up
 “ in Flesh.”

From hence it plainly appears, that this great Man thought the
 Soul survived the Body, and that it was at Death (if righteous)
 in Joy and Felicity.

I shall now proceed to shew, that this Doctrine of the Soul's
 Materiality and Mortality is contrary to the Christian Baptism,
 contrary to the Gospel Account of the Resurrection and Last
 Judgment, inconsistent with a devout Use of the Gospel Ordi-
 nances, inconsistent with the Offices in the Common-Prayer
 Book of the Establish'd Church ; and lastly, inconsistent with
 all Religion, both natural and revealed.

First, This Doctrine of the Soul's Mortality is inconsistent with the Benefits that all true Christians expect from observing their Baptismal Covenant, wherein they were made Members of Christ, Children of God, and Heirs of eternal Life ; because upon observing their Part of the Covenant, and following Christ in this World, they are in Hopes of being in Happiness with him as soon as they are out of it, when Christ the Head and his living Members can be no more parted.

This must be * allowed, otherwise there can be no Difference at Death betwixt those who were baptised into Christ, the second Adam, and died living Members of him, delivered from their Sins, and others who rejected Christ and died in their Sins, or Members only of the first and fallen Adam.

But, *Secondly*, This Doctrine of the Soul's Mortality is inconsistent with the Gospel Account of a Resurrection and future Judgment ; because if the rational Soul is without all Motion and Perception after Death, then it must be annihilated ; and in that Case, the rising Body will have no Soul to be united to, nor is it capable of being judged without its rational Part, (the Soul) because if that be dead, and ceases to perceive, then all its Works, whether good or bad, (for which Men are to be judged) must for ever cease with it ; because they can have no Existence but in perceiving Minds : So that this Doctrine of the Soul's dying with its Body intirely sets aside the Gospel Account of a general Resurrection and future Judgment.

And therefore the State the Soul is in, when it leaves the Body, (whether good or bad) in that it must continue 'till the General Resurrection and Last Judgment, when the Equity and Righteousness of God's Proceedings with Men will be set in a clear Light before Men and Angels.

Thirdly, This Doctrine of the Soul's Mortality is inconsistent with a devout and true Use of the Gospel Ordinances of the

* Note, Original Sin, or the Seed of Corruption from the first Adam, naturally turns a Man, if ruled by it, into a fallen Spirit : As the Seed of Grace from Christ, the second Adam, (if attended to) naturally turns a Man into a Spirit of Light, Holiness, and Happiness.

Word, Prayer, and the Holy Sacraments; for though it is possible for a Man to read the Scriptures in several Languages, and for want of Faith be nothing better, and say his Prayers as the Hypocrites did, *Matt. vi. 5, to be seen of Men*, and receive the Sacrament without any spiritual Benefit; though I allow that a Man who holds the Soul's Mortality, or even an Infidel or Atheist may do all this; yet it is impossible for a Man, who by reading the Scriptures improves his Mind with heavenly Light and Holiness, and by devout Prayer grows in Grace and the Knowledge of Christ, and by receiving the Holy Sacraments becomes one with Christ, and Christ with him; it is impossible, I say, for such a Christian to believe that the Soul and Body die together, because every such true Christian sees, by the Eye of Faith, that it is impossible for a rational Soul, with the Spirit of Life in it, to die.

“ The Candle of the Lord (* faith Dr. Law) is set up in the “ Breast of every Man.” By this Candle of the Lord, Men get through Faith a clear Light of the Gospel, and when this Candle, or Lamp of the Lord, is filled with the Divine Light of the Word, and so supplied by the Light of Life, it is then at Death inseparably united to it, and can then never go out, and consequently the Soul, in which it exists, can never die.

Fourthly, This Doctrine of the Soul and Body dying together is inconsistent with the Offices in the Common-Prayer-Book of the Establish'd Church, insomuch that no Clergyman thereof, who believes this *Sadducean* Doctrine, can read the Morning Service, the Communion Service, the Office of publick Baptism, the Office for the Visitation of the Sick, or the Funeral Office, without acting against his Belief in God's Service, and consequently against Conscience; because in all these several Offices, the happy State of good Men immediately upon Death is plainly and fully taught.

Fifthly and Lastly, This Doctrine of the Soul's Mortality, or that at Death there is no Difference between the Souls of the Righteous and the Souls of the Wicked, is contrary to the

* Dr. Law's Considerations, &c. Edit. 3, p. 181.

essential Difference betwixt moral Good and Evil, and inconsistent with all Religion, both natural and revealed; because if there is no Difference after Death, betwixt a spiritual and a carnal Mind, or a Mind adorned with Faith, Holiness, and moral Good on one hand; and another Mind filled with Infidelity, Sin, and moral Evil on the other: If, I say, the Minds or Souls of these two Men (so different in this World) fall immediately upon Death into the same State of Nonperception, as Brutes at Death do, then there can be no Difference betwixt Faith and Infidelity, or moral Good and moral Evil; and consequently no Religion, either Natural or Revealed.

So that this Doctrine of Men's Souls dying with their Bodies (as the Souls of Brutes do) is contrary to all Religion, both natural and revealed, inconsistent with the Belief of a Heaven or a Hell, turns Men into Brutes, and may justly be looked upon as a Doctrine as much tending to the Destruction of Men's Souls, as most Errors the grand Deceiver ever instilled into the Heart of Man. Is it possible then for any Man to propagate or promote this Doctrine, unless first blinded and led by Satan?

The CONCLUSION,

And now, by way of Conclusion, I will from the Order and Nature of Things, and Scripture Light plainly shew, that all true Christians, or holy Souls, upon putting off their Bodies at Death, rise up immediately above all earthly Things, and dwell with Christ their Head in Glory and Happiness; and that all wicked and impenitent Men, who live under the Government of their fleshly and sinful Lusts in this World, will at Death sink below the Earth, or Rank of all earthly Creatures, into Hell, or the great Abyss, amongst the Devils.

And in order to clear this up, let it be considered, that the whole Creation is made up of a spiritual and material World, or of rational and bodily Creatures, and that of all Creatures the holy Angels stand in the first Rank, always and every where beholding the Face of God in Heaven: On the other hand, the Devils are said to be in Hell, or under the Earth, because of
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all Creatures in the Scale of Beings, they are the * lowest or the vilest.

But Man was created a Member both of the spiritual and sensible World, and so hath rational or spiritual Faculties to enjoy God, and all the Delights of the spiritual World, as well as bodily or sensible Faculties to enjoy the delighting Objects of the sensible World; and accordingly now (in this State of Probation) he is capable, by a right Use of his rational Powers and the Word of God, of rising up into a heavenly State amongst the holy Spirits, or liable, by an Abuse of them, to fall down into a hellish State amongst the Devils.

If he rises up (as he promises at Baptism) above the Government of the Devil, the World, and the Flesh; if he believes in Christ, and is led in all his Ways by the Laws of his holy Spirit; he then stands at the Top of human Excellency in this World, and he cannot rise higher in the Scale of Beings, 'till he puts off his fleshly Robe of Mortality, and is with Christ in Glory and Felicity.

But if on the other hand, he falls downward under the Government of the Devil, the World, and the Flesh, and instead of † Repentance, sinks lower and lower under his ghostly Enemies, 'till at last he is sunk under such a State of spiritual Blind-

* *Note*, The Devils stand in the lowest and vilest Rank in the whole Scale of Beings; all other living Creatures, as the Beasts of the Field, the Birds of the Air, and the Fishes of the Sea, have their proper Food from God and suitable Objects of Delight: But the Devils (through Sin) have lost their Power of enjoying God and all heavenly Objects, and are sunk below the earthly Nature into the vilest and lowest Rank of all Creatures. — Hence Hell is said to be under the Earth; because the Devils are of all Creatures the lowest and vilest; and Heaven is said to be above the Earth, or material World, because heavenly Spirits stand in the highest Rank of all Creatures.

† *Note*, A Man may fall into great Sins, and continue in them, and yet at last, by Repentance and the Grace of God, may rise up above the Government of Sin and the Devil, and become a true Servant of Christ, and die in Peace; but if instead of Repentance he sinks into such a State of spiritual Blindness and diabolical Wickedness, as to propagate the Doctrine of true Christians dying as Brutes die, *viz.* without all Perception after Death, he can't fall lower, except it be into the State of lost Spirits.

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ness, as to hold that the Soul is incapable of enjoying any Happiness without its Body ; when this is the Case, the Man is fallen into the lowest Scale of human Dépravity in this World, and cannot sink lower unless it be into Hell, or the great Abyss amongst Devils.

So that the Christian Life, or Religion of the Gospel, is a progressive State, and consists in renouncing and subduing the Government of Sin and the Devil, and in growing in Grace and the Knowledge of Christ, 'till we finally become one with Christ, and Christ with us, and be thereby prepared to be at Death with Christ in Joy and Felicity.

In this single Point true and saving Religion consists, *viz.* in regenerating, sanctifying, and renewing the Mind, or Soul, and thereby fitting it to enjoy God, and spiritual and glorious Delights in its separate State, or without its Body.

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